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# JEWISH TALMUDIC QUOTES - FACTS ARE FACTS

FROM ACHARYA S
7-26-9

## Talmudic Quotes

The decisions of the Talmud are words of the living God. Jehovah himself asks the opinions of earthly rabbis when there are difficult affairs in heaven.

Rabbi Menachen, Comments for the Fifth Book

Jehovah himself in heaven studies the Talmud, standing: he has such respect for that book.

Tractate Mechilla/Me'ilah

R. Johanan said: A heathen who studies the Torah deserves death, for it is written, Moses commanded us a law for an inheritance; it is our inheritance, not theirs. Then why is this not included in the Noachian laws? -- On the reading morasha [an inheritance] he steals it; on the reading me'orasah [betrothed], he is guilty as one who violates a betrothed maiden, who is stoned. An objection is raised: R. Meir used to say. Whence do we know that even a heathen who studies the Torah is as a High Priest? From the verse, [Ye shall therefore keep my statutes, and my judgments:] which, if man do, he shall live in them. Priests, Levites, and Israelites are not mentioned, but men: hence thou mayest learn that even a heathen who studies the Torah is as a High Priest! -- That refers to their own seven laws.

Sanhedrin 59a

To communicate anything to a Goy about our religious relations would be equal to the killing of all Jews, for if the Goyim knew what we teach about them, they would kill us openly.

Libbre David 37

A Jew should and must make a false oath when the Goyim asks if our books contain anything against them.

Szaaloth-Utszabot, The Book of Jore Dia 17

We beg Thee, O Lord, indict Thy wrath on the nations not believing in Thee, and not calling on Thy name. Let down Thy wrath on them and inflict them with Thy wrath. Drive them away in Thy wrath and crush them into pieces. Take away, O Lord, all bone from them. In a moment indict all disbelievers. Destroy in a moment all foes of Thy nation. Draw out with the root, disperse and ruin unworthy nations. Destroy them! Destroy them immediately, in this very moment!

Prayer said on the eve of Passover (Pranajtis: *Christianus in Talmudae Judeorum*, quotations from: Synagoga Judaica)

The Feast of Tabernacles is the period when Israel triumphs over the other people of the world. That is why during this feast we seize the loulab and carry it as a trophy to show that we have conquered all other peoples, known as "populace"...

Zohar, Toldoth Noah 63b

When the Messiah comes every Jew will have 2800 slaves.

Simeon Haddarsen, fol. 56-D

Resh Lakish said: He who is observant of fringes will be privileged to be served by two thousand eight hundred slaves, for it is said, Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations shall even take hold of the skirt of him that is a Jew, saying, We will go with you, etc.

Mas. Shabbath 31b

On the house of the Goy [Goy means unclean, and is the disparaging term for a non-Jew] one looks as on the fold of cattle.

Tosefta, Tractate Erubin VIII

When a Jew has a Gentile in his clutches, another Jew may go to the same Gentile, lend him money and in turn deceive him, so that the Gentile shall be ruined. For the property of a Gentile, according to our law, belongs to no one, and the first Jew that passes has full right to seize it.

Schulchan Aruch, Choszen Hamiszpat 156

If it can be proven that someone has given the money of Israelites to the Goyim, a way must be found after prudent consideration to wipe him off the face of the earth.

Choschen Hamm 388, 15

Happy will be the lost of Israel, whom the Holy One, blessed be He, has chosen from amongst the Goyim, of whom the Scriptures say: "Their work is but vanity, it is an illusion at which we must laugh; they will all perish when God visits them in His wrath." At the moment when the Holy One, blessed be He, will exterminate all the Goyim of the world, Israel alone will subsist, even as it is written: "The Lord alone will appear great on that day!...

Zohar, Vayshlah 177b

That the Jewish nation is the only nation selected by God, while all the remaining ones are contemptible and hateful.

That all property of other nations belongs to the Jewish nation, which consequently is entitled to seize upon it without any scruples. An orthodox Jew is not bound to observe principles of morality towards people of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general.

A Jew may rob a Goy, he may cheat him over a bill, which should not be perceived by him, otherwise the name of God would become dishonoured.

Schulchan Aruch, Choszen Hamiszpat, 348

R. Hanina said: If a heathen smites a Jew, he is worthy of death; for it is written, And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian. [Ex. 2:12] R. Hanina also said: He who smites an Israelite on the jaw, is as though he had thus assaulted the Divine Presence; for it is written, one who smiteth man [i.e. an Israelite] attacketh the Holy One.

Sanhedrin 58b

[In other words, if a non-Jew kills a Jew, the non-Jew can be killed. Punching an Israelite is akin to assaulting God. (But killing a non-Jew is NOT like assaulting God.]

If a goy killed a goy or a Jew he is responsible, but if a Jew killed a goy he is not responsible.

Tosefta, Aboda Zara, VIII, 5

Has it not been taught: "With respect to robbery -- if one stole or robbed or [seized] a beautiful woman, or [committed] similar offences, if [these were perpetrated] by one Cuthean ["Cuthean" or "Samaritan" = goy/gentile/heathen/non-Jew] against another, [the theft, etc.] must not be kept, and likewise [the theft] of an Israelite by a Cuthean, but that of a Cuthean by an Israelite may be retained?" But if robbery is a capital offence, should not the Tanna have taught: He incurs a penalty? -- Because the second clause wishes to state, "but that of a Cuthean by an Israelite may be retained," therefore the former clause reads, "[theft of an Israelite by a Cuthean] must not be kept." But where a penalty is incurred, it is explicitly stated, for the commencing clause teaches: "For murder, whether of a Cuthean by a Cuthean, or of an Israelite by a Cuthean, punishment is incurred; but of a Cuthean by an Israelite, there is no death penalty?"

Sanhedrin 57a

[Translation: A Jew may rob a Goy, but a Goy may not rob a Jew. If a Goy murders another Goy or a Jew, he should be killed, but a Jew will not incur the death penalty for killing a non-Jew.]

Kill the Goyim by any means possible.

Choshen Ha'mishpat 425:50

Everyone who sheds the blood of the impious [non-Jews] is as acceptable to God as he who offers a sacrifice to God.

Yalkut 245c

Extermination of the Christians is a necessary sacrifice.

Zohar, Shemoth

Tob shebbe goyyim harog - Even the best of the Goyim (Gentiles) should be killed.

Soferim 15, Rule 10

[NB: Hoffman says, "This passage is not from the Soncino edition but is from the original Hebrew of the Babylonian Talmud as quoted by the 1907 Jewish Encyclopedia, published by Funk and Wagnalls and compiled by Isidore Singer, under the entry, 'Gentile,' (p. 617)." Another source says this passage is at Avodah Zara 26b. We have not been able to verify any of these references. It does not seem to be at Avodah Zara 26b of the Soncino edition.]

What is [the meaning of] Mount Sinai? The mountain whereon there descended hostility [sin'ah ] toward idolaters [non-Jews].

Shabbath 89a

The same has been taught as follows: If the ox of an Israelite gores an ox of a Canaanite [non-Jew] there is no liability, but if an ox of a Canaanite gores an ox of an Israelite... the payment is to be in full, as it is said: He stood and measured the earth, he beheld and drove asunder the nations [Gentiles], and again, He shined forth from Mount Paran...implying that from Paran he exposed their money to Israel.

Baba Kama 38a

[Trans: The property of the Israelite is more valuable than that of the Gentile. Mount Paran refers to Deut. 33:2, where God offered the law to the nations (Gentiles), who rejected it. The money of the Gentiles is available to the Israelites.]

ONE SHOULD NOT PLACE CATTLE IN HEATHENS' INNS, BECAUSE THEY ARE SUSPECTED OF IMMORAL PRACTICE WITH THEM. A WOMAN SHOULD NOT BE ALONE WITH THEM, BECAUSE THEY ARE SUSPECTED OF LEWDNESS, NOR SHOULD A MAN BE ALONE WITH THEM, BECAUSE THEY ARE SUSPECTED OF SHEDDING BLOOD. . .

Why then should we not leave female animals alone with female heathens? -- Said Mar 'Ukba b. Hama: Because heathens frequent their neighbours' wives, and should one by chance not find her in, and find the cattle there, he might use it immorally. You may also say that even if he should find her in he might use the animal, as a Master has said: Heathens prefer the cattle of Israelites to their own wives, for R. Johanan said: When the serpent came unto Eve he infused filthy lust into her.

Avodah Zarah 22a-b

He who pours the oil of anointing over cattle or vessels is not guilty; if over heathens or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: Upon the flesh of man [adam] shall it not be poured; and cattle and vessels are not man. Also with regard to the dead, [it is plausible] that he is exempt, since after death one is called corpse and not man. But why is one exempt in the case of heathens; are they not in the category of adam? - No, it is written: And ye my sheep, the sheep of my pasture, are adam [man]: Ye are called adam but heathens are not called 'adam'. But is it not written: And the persons [adam] were sixteen thousand? -- Because it is used in opposition to cattle. But is it not written: And should I not have pity on Nineveh [that great city, wherein are more than six score thousand persons [adam]?--This too is used in opposition to cattle.

Mas. K'rithoth 6b

[This passage refers to anointing with oil. "Heathens," i.e., Gentiles, are not "adam" or man but are equated with cattle]

An objection was raised: And the persons were sixteen thousand! -- This is due to [the mention of] cattle. Wherein are more than six-score thousand persons that cannot discern between their right and their left hand! -- This is due [to the mention of] cattle.

Mas. Yevamoth 61b

[Again non-Jews are referred to as "cattle."]

All Israelites will have a part in the future world... The Goyim, at the end of the world, will be handed over to the angel Duma and sent down to hell.

Zohar, Shemoth, Toldoth Noah, Lekh-Lekha

Jehovah created the non-Jew in human form so that the Jew would not have to be served by beasts. The non-Jew is consequently an animal in human form, and condemned to serve the Jew day and night.

Midrasch Talpioth, p. 225-L

Everything a Jew needs for his church ritual no goy is permitted to manufacture, but only a Jew, because this must be manufactured by human beings and the Jew is not permitted to consider the goyim as human beings.

Schulchan Oruch, Orach Chaim 14, 20, 32, 33, 39

A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat.

Hadarine, 20, B; Schulchan Aruch, Choszen Hamiszpat 348

A Jew may violate but not marry a non-Jewish girl.

Gad. Shas. 2:2

A boy-goy after nine years and one day old, and a girl after three years and one day old, are considered filthy.

Pereferkowicz, Talmud t.v., p. 11

Raba stated: With reference to the Rabbinical statement that [legally] an Egyptian [Gentile] has no father, it must not be imagined that this is due to [the Egyptians'] excessive indulgence in carnal gratification, owing to which it is not known [who the father was], but that if this were known it is to be taken into consideration; but [the fact is] that even if this is known it is not taken into consideration.... Thus it may be inferred that the All Merciful declared their children to be legally fatherless, for [so indeed it is also] written, Whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

Yevamoth 98a
[Trans.: A non-Jew is "legally fatherless," regardless of whether or not the father is known. Gentile children are essentially asses and horses, i.e., animals.]

[The daughters of the heathens] should be considered as in the state of niddah* [~~separation?~~] from their cradle...

Avodah Zarah 36b
*filth

They decreed in connection with a heathen child that it should cause defilement by seminal emission so that an Israelite child should not become accustomed to commit pederasty with him... It is therefore to

be concluded that a heathen girl [communicates defilement] from the age of three years and one day, for inasmuch as she is then capable of the sexual act she likewise defiles by a flux. This is obvious!

Avodah Zarah 36b-37a

R. Joseph said: Come and hear! A maiden aged three years and a day may be acquired in marriage by coition [intercourse], and if her deceased husband's brother cohabits with her, she becomes his. The penalty of adultery may be incurred through her; [if a niddah] she defiles him who has connection with her, so that he in turn defiles that upon which he lies, as a garment which has lain upon [a person afflicted with gonorrhoea].

Sanhedrin 55b

Rab said: Pederasty with a child below nine years of age is not deemed as pederasty with a child above that. Samuel said: Pederasty with a child below three years is not treated as with a child above that.24 (24) I.e., Rab makes nine years the minimum; but if one committed sodomy with a child of lesser age, no guilt is incurred. Samuel makes three the minimum.

Sanhedrin 54b

Raba said. It means this: When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than this [three years old], it is as if one puts the finger into the eye; but when a small boy has intercourse with a grown-up woman he makes her as 'a girl who is injured by a piece of wood.'

Kethuboth 11b

[This debate concerns whether or not someone is a virgin. Virginity is prized above all, such that it is believed that a girl under the age of three will regain her virginity, even if a man has had intercourse with her. (Fn. 7 says, in regard to putting "the finger into the eye": "I.e., tears come to the eye again and again, so does virginity come back to the little girl under three years.") Since virginity is prized above all, one could assume that this conclusion has allowed grown men to have sex with little girls with immunity. A grown-up woman is not deflowered by having sex with a small boy, however, since he is only like a "piece of wood."]

It was taught: R. Judah used to say, A man is bound to say the following three blessings daily: "[Blessed art thou...] who hast not made me a heathen"; "... who hast not made me a woman"; and "... who hast

not made me a brutish man." R. Aha b. Jacob once overhead his son saying "[Blessed art thou...] who hast not made me a brutish man," whereupon he said to him, "And this too!" Said the other, "Then what blessing should I say instead?" [He replied,]...h who hast not made me a slave." And is not that the same as a woman? - a slave is more contemptible.

Menachoth 43b-44a

[A "prayer" or "benediction" to be said by a Jewish man every day: "Thank God for not making me a Gentile, a woman or a slave."]

Do not save Goyim in danger of death.

Show no mercy to the Goyim.

Hilkkoth Akum X1

A Jew is forbidden to drink from a glass of wine which a Gentile has touched, because the touch has made the wine unclean.

Shulchan Aruch, Johre Deah, 122

And he who desires that none of his vows made during the year shall be valid, let him stand at the beginning of the year and declare, 'Every vow which I may make in the future shall be null.1 [HIS VOWS ARE THEN INVALID,] PROVIDING THAT HE REMEMBERS THIS AT THE TIME OF THE VOW.

Nedarim 23b

[Essentially the "Kol Nidre" prayer said every year at Yom Kippur. Fn. 1 says: "This may have provided a support for the custom of reciting Kol Nidre (a formula for dispensation of vows) prior to the Evening Service of the Day of Atonement (Ran.). The context makes it perfectly obvious that only vows, where the maker abjures benefit from aught, or imposes an interdict of his own property upon his neighbour, are referred to. Though the beginning of the year (New Year) is mentioned here, the Day of Atonement was probably chosen on account of its great solemnity. But Kol Nidre as part of the ritual is later than the Talmud, and, as seen from the following statement about R. Huna h. Hinena, the law of revocation in advance was not made public."]

## Comment

Mary Sparrowdancer

All of these are the reasons why each and every person should DEMAND that all references to the so-called "Ten Commandments" be removed from all public state and governmental places. The first three "commandments" demand that we all bow down to the "god" of the Jews, who apparently cannot run the universe unless consulting with immoral men who think no laws apply to them - or have clever ways around all of the laws. These are the men who have been claiming for far too long that they are channeling "god." This is not a god of peace, love and brotherhood. It is a god of war, suffering, and horror. Reflections of this so-called god can be seen in the "state" of Israel. The Jews might wish to continue hanging on to this channeled god born of their own egos, but the rest of us deserve something far better.

Mary

## Comment

Becca Schooler

When I stumbled upon your webpage with what you claimed where quotes from the Talmud, I thought I would assist you in correcting your mistakes so that you may have an accurate understanding of what you clearly did not. However, after scrolling down I noticed that many of these books, "tractates", whatever you want to call them don't even exist. You even use the name of a 10th century commentator as a book. Here are accurate answers:

The lulav is not a trophy, it is a symbolism of uniting the Jews and hoping us all to possess good deeds and torah. Goy doesn't equate heathen, impious, etc. Goy translates to any gentile nation. There is nothing more to that. If the Talmud ever refers to idolators, heathens, impious people it is referring to anyone, including Jews, that encapsulates these qualities. The Mount Sinai story recounts the receiving of the ten commandments and also of Jews who became idolators. Its a well-known story of the torah so I don't understand how you can get that one wrong. There are 3 things, according to Talmudic Law, a Jew must never do, even if threatened by death. The three things are idolatry, sexual crimes and murder. These apply to all people. This sacred law alone discounts over half of your claims. Lastly, Kol Nidre isn't a prayer and it only applies to specific vows made between 2 Jews. Any other vow that exists outside the jewish judicial system must still be upheld. Its difficult to give you the benefit of the doubt,

attributed by ignorance, when outright lies are printed to be true. All I can hope is that you can accept that you were wrong, if you were simply making ignorant mistakes, and update your website to a truthful standing. If you are a self-titled truth teller, you should tell the truth.

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